

IGNATIANA

No. 12

JULY 1956

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L'envoi

THIS is the twelfth and last issue of IGNATIANA. To write the articles and edit the Bulletin has been a sweet labour of love, but it was undertaken in addition to our other occupations, and we are not able to keep it up.

This Bulletin was intended to be, as we said in our first issue, "a joint tribute of homage to their holy Founder from the Jesuits in India and Ceylon" for the Ignatian Year. Often enough the tribute took the form of condensing articles of Ignatian interest that had been published in Europe or elsewhere. This was in accordance with the purpose of our Bulletin "to make St Ignatius better known" by the best available means, whether original or dependent upon some duly acknowledged source.

We have, then, to own a twofold gratitude—to our contributors themselves and to the authors whose work has been condensed in our pages. We feel confident, too, that we may offer our thanks vicariously—on behalf of the saint whom these pages have honoured—and so offered, the gratitude becomes immeasurably more valuable.

Some of those who have subscribed to our Bulletin have expressed their intention of having it bound and, inasmuch as the articles published in it have been carefully furnished with bibliographical references, we venture to hope that the bound volume of IGNATIANA may find its way into libraries, and so serve as a lasting source of knowledge for those who seek to know our holy Founder.

THE EDITORS

About to be published:

EVEN UNTO THE INDIES

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by JOHN CORREIA-AFONSO, S.J.

With a Foreword by His Eminence Cardinal Gracias

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The Messenger Office, St. Xavier's High School, Bombay 1

Ignatian Jubilee

GREAT-hearted, keen-eyed man and knight, Ignatius of the tender soul and the strong will, in manhood splendid, a christian nobly, a saint towering high !

Strategist composedly seated at thy board with the whole world in thy heart, with all times and all peoples before thy mind, with —in the substance of thy soul, in the marrow of thy bones, in the stirring of thy every activity— the great love of Christ, the thought of Christ, the work for Christ: Christ's liege, Christ's knight yea breeder of Christ-knights !

Steady, exclusive, radical man of God in single dedication; with no sham and no show, but in all things true and genuine; so naturally God's man that it almost escaped notice; so steeped in Him that all thy self has been shed !

Strong —by none other than God's strength; wise —by God's prudence alone; able, and eager, to subjugate —with the love of God as thy activity's sole mainspring; great —but hidden among men, with God's glory thy sole aim !

Thou withdrewest, yet thy presence was everywhere felt; didst pass away, but art still in our midst; didst arouse such hatred as pursues only a living force that is lofty and noble; hated obstreperously, senselessly, as intensely as thou art loved in stillness and ever more deeply as one learns to know thee more.

Thou art a sign of contradiction, Ignatius, a marvel !

—A marvel of synthesis, combining the apparently incompatible; misunderstood if divided-up; a scandal to the one-idea'd, a stumbling-block to error !

—Suspiciously complex, yet as transparent as crystal to who-soever has penetrated into thy deepest depth; thou canst be defined in one word: a supple instrument in God's wonder-working hands !

—As no other, keeping thy nature in check when it tends to deviate; but as no other, too, spurring on to heights of dedication to God and His works all the resources of thy manhood and thy genius for leadership !

—Making a prayer of thy very activity, but relying on that prayer no more than if it were of no account !

"Too natural" grumbles one critic because thou dost value the temper of the steel and the keenness of the blade that will second the Worker in accomplishing His wonders. "An Illuminist," murmurs another, "a mystical bewitcher, who would rivet the yoke on mind, will and imagination for the tyrannical service of a monomania" —the object of the monomania being Christ !

"A knight, all armour-sheating and steel" scoffs a third —and in fact, by the strength of thy energetic will, by the keenness of thy spiritual insight, by thy science of divine tactics thou art indeed a Champion of God's honour. But we know, too, how the beauty of a flower would melt thy heart and the melody of a

hymn soothe thy pain, how thou wouldst dissolve into tears at the altar, how the contemplation of a star seen through a dormer could turn the world for thee to wormwood and ashes. We know how thou didst win the hearts of the most noble — Xavier! —, how paternal thou wert to all, how maternal to those in pain.

“Shackling souls in trammels of precepts and regulations” protests a fourth. But we know thy inclination was to let the interior Law of charity suffice, and it was in mere support that thy wisdom added order and rule, reason and measure, not as dams but as banks for the priceless stream of love, lest the soul find itself at one moment overwhelmed by floods of grace and the next dust-dry, but that it may instead remain ever verdant by the continuous flow of a perennial spring.

“Methodical to a degree;” complains still another “but no breath of impetus, but no wings! Oars of personal effort, but no sails unfurled to grace!” As if, all the world over, that rush of God’s Spirit were not still perceptible which caught thee up and carried thee along! And don’t we all know well how gladly thou didst lay down the oars if God’s breeze would but blow; but when becalmed how thy hands, urged on by love, did grip again the oars, since time is so precious to the lover.

So precious and so short for the great end in view, —a more resplendent glory of God.

Naturally then, thou wouldst hate mediocrity in God’s holy service, all *bourgeois*-mindedness, the herd-mentality; thou’dst condemn faintheartedness, war to the death against selfishness, fell pride to the ground: God’s Paladin, a-thirst for feats of valour, jealously vindicating not thine own but God’s honour.

Man of the peaks of holiness, nourished daily at the Court of God’s eminent splendour! Liegeman of the Triune, who didst enter at the altar upon the radiance of His Countenance to pay obeisance in entranced blessedness and bring thence to the outer world a divine plan of conquest, precise, judicious and well-knit and bearing manifestly the imprint of God’s blessing.

Man of nature, too, because nature is of God; man of abnegation, ever mindful that sin there is, there has been and there will be; man of grace, in all conscience, because life and action and nature, mind and will, lose all sense if they are not, or become not, what God wants them to be: God-inspired and leading to fuller animation by God.

And consequently: Man of the Redemption, that is the final cause of it all; man of the Christ, to whom the world owes it all; man of Mary, who mediates about it all; man of the Trinity upon whom it all is centered; man of the Charity which animates it all and is God’s other name.

Ignatius, my Father, I greet thee with jubilation, and thank thee that one title only is true praise of thy merit: Herald of God’s honour and glory.

THEOPHILUS

The Mind of Saint Ignatius on Government in the Society

I. Form of Government

Even before the decision was taken to form a religious order, St Ignatius and his companions had put themselves at the disposal of the Pope for whatever work in whatever country the Pontiff should choose. So intent were they to preserve this form of illimited disposability in the apostolate that they hesitated to form a religious order, lest in becoming one they should be forced to abandon that characteristic. The Pope, however, recognized God's inspiration in the choice of this type of apostolate and gave Ignatius full freedom to shape his Constitutions accordingly.

The Founder and his first companions realized that the form of government in religious orders in vigour up to that time, and even now obtaining in monastic orders, sc. government by chapter, was incompatible with the type of apostolate they envisaged. Frequent meetings of members of a community would handicap too severely the ministry of an order of men whose apostolate entailed of its essence frequent changes of place. Only in some of the most important matters, as the making of general and important laws of the Society and the election of the General, would they retain capitular government, i.e. through the General Congregations.

The ordinary form of government would be one perfectly fitted for real spiritual efficiency in an active order that would do away with some of the exterior characteristics of religious life and whose scope of apostolate would be extremely wide and varied — God's *greater* glory. Wide powers centralized in the individual Superior is the type of government chosen by our Holy Founder. This form is so clearly realized in the General of the Society that it has been called, by those who do not know its spirit, absolutism and autocracy. This centralization of powers, moreover, applies equally well to other Superiors, each in his own sphere: "From the General, as from the head, all the powers of the Provincials derive, and through them reach the local Superiors, who pass them on to individuals" (P.VIII, ch.1,n.6 [666]).

The Constitutions give the General extremely wide powers. Before specifying them, St Ignatius states succinctly: "It seems very expedient for the good government of the Society that the General have complete authority in the Society for its welfare and development (*ad ædificationem*)" (P.IX, ch.3,n.1 [736]). In the enumeration of these powers, words as *all* and *entire* are repeated continually. V.g. as to his powers with regard to the *missions* of his subjects, "He can send all his subjects, whether professed or not, to any part of the world for any length of time, definitely or indefinitely, as it seems good to him, for any work which the

Society usually undertakes for the help of the neighbour. He can call them back and, finally, in all things proceed to do what he has thought to be for God's greater glory" (ibid. n.9). All the powers and privileges given the Society by the Holy See are given in the hands of the General, who can dispose of them as he judges best for the greater glory of God. (The highest legislative power, however, is in the hands of the General Congregation, as are the election and removal from office of the General.)

Though certain powers are habitually delegated to Provincials and local Superiors, nevertheless the General can increase or curtail these powers, for it is a principle repeatedly mentioned in the Constitutions that Provincials and Rectors have as much power as the General grants them. St Ignatius likewise desired that wide powers be given to other Superiors, each for his own sphere of authority: "It is necessary that the General have lesser Superiors, who must be selected men, to whom he can give much power" (P.IX, ch.6, n.2 [791]). After describing the qualities of a Rector, the Founder stresses this point again, "Finally let him (the Rector) be one in whom his Superiors can confide and to whom they can safely communicate their power: for the greater this power will be, the better can the college be governed to the greater glory of God" (P.IV, ch.10, n.4 [423]). On the other hand, however wide these powers may be, they must be used only according to the mind of higher Superiors. This emphasizes what one may call the graduated centralization of authority in the Society. All local Superiors or Rectors should keep in contact with the Provincial through frequent letters and should in all things act according to his decision. Similarly, the Provincials with respect to the General (P.VIII, ch.1, n.4 [662]). In the Fourth Part of the Constitutions, when speaking of the Rector, St Ignatius returns to this point: "He should observe in its entirety the subordination he owes, not merely to the General, but also to the Provincial by keeping him informed and having recourse to him in matters of greater moment and by following the orders given him: for, since the Provincial is his Superior, he should do this, just as it is proper that those in his own college, should do it for him" (P.IV, ch.10, n.5 [424]).

The Reasons

The reasons for such centralization and wide powers are cited by St Ignatius himself. The most important in this matter, as in everything else, is *the greater good*: "It is very important that they (all Superiors) . . . should have wide powers so that all may have all possible scope for good (ita ut omnes ad bonum omnia possint)" (P.X, n.8 [820]). Elsewhere St Ignatius indicates another reason also dear to his heart: namely, his desire to see his sons excel in *obedience*. To make this obedience all the more cogent, and consequently easier, he wanted to give the greatest possible authority to every Superior for his own sphere of activity. Thus his remark concerning the wide powers of

Superiors in the matter of dismissal: "This very broad power would be given them in order that subjects may the more revere them and be more humble and submissive" (P.II,ch.1,B[207]).

A third reason to which St Ignatius returns more than once is *union within the Society*: "The more subjects depend on their Superiors, the more will love, obedience, and union be kept among ourselves" (P.VIII, ch.1, n.6 [666]). Through frequent communications and through acting always according to the mind of higher Superiors "due subordination being kept, union which consists chiefly in subordination will, with the assistance of God's grace, be preserved" (ibid. n.4 [662]).

Safeguards

The Founder of the Society, however, realized the risks of such centralization and wide powers, and provided safeguards against possible abuses. These safeguards, though, are not meant to handicap the superiors but rather to help them fulfil their office better. That is why to the principle mentioned above: "*ita ut omnes ad bonum omnia possint*" St Ignatius prudently adds, "*et si male agerent, omnino subiecti sint*" ("and so that, should they govern badly, they may be kept in check"; P.X, N.8 [820]). Hence the General Congregation serves as a check on the General and can remove him from office, and similarly the General with regard to lesser Superiors. Furthermore, foreseeing the possibility of some individual Superiors abusing their ample powers, the Constitutions give the faculty to higher Superiors to withdraw some of these powers: but, should this be necessary, it is to be done secretly lest the authority of such Superiors be unduly diminished thereby.

In addition to these negative safeguards there are more positive ones. Each Superior must have advisers whose task it is to help him in important matters, thereby giving greater authority to his decisions (P.IX,ch.6,n.10 & F[803-4]). Further, it is the duty of the Superiors to make up for the deficiencies of those who have authority under them; e.g., in Part IX of the Constitutions, it is said of the General that he should make up for the shortcomings of the Provincials and Rectors and whatever is not perfect in them it is his duty, with God's favour and help, to bring it to perfection (P.IX,ch.6,n.3[791]). The same principle applies to Provincials with regard to local Superiors.

But more than these exterior helps, the Founder states clearly to Superiors a more intrinsic means for the right use of the broad powers of their offices, sc. the general principle that the Superiors, especially higher Superiors, must not be too busy with particular details but rather with the more general affairs, for which purpose they need leisure and time. Such affairs can be properly settled only by the Superior who has always the broader view of the situation. This is clearly indicated for the General (P.IX, ch.6, n.6 [797]). The appointment of officials

(secretary, minister, etc.) for the General as well as for other Superiors is meant precisely to give them the leisure necessary for that purpose. (ibid., n.13, 14, I. [809-11]).

II. Manner of Government

Paternal: From the very first formulation of our Institute, the spirit of love that a Superior should have for his subjects was insisted upon strongly. "In his Office, the Superior should always be mindful of the kindness and meekness and charity of Christ, and of the directions given by Saints Peter and Paul."

These directions refer to some of the texts of the first Apostles, as for example, I Peter 5/2-3: "Be shepherds to the flock God has given you. Carry out your charge as God would have it done, cordially, not like drudges; generously, not in the hope of sordid gain; not tyrannizing, each one in his own sphere, but setting an example, as best you may, to the flock."

In the Constitutions, St Ignatius explains in several passages in more detail how Superiors should exercise this paternal way of governing. "The Superior should give his orders with circumspection and in an orderly manner, taking care that by the exercise of all possible benevolence, modesty, and charity in the Lord, he keeps his subjects under the yoke of obedience in such a way that they feel rather increased love for their Superiors than fear, though fear out of love can at times be a help. Let him allow them a certain amount of initiative whenever that seems likely to be helpful; he may even indulge them up to a point and show that he feels for them, if this seems advisable." (P.VIII,ch.1,G [667])

Even when subjects have to be corrected and reprehended, this spirit of love must always be the inspiring motive even if after repeated warnings they feel obliged to use words which cause real fear. "In corrections . . . the usual order of proceeding, which may however have to be changed, is to admonish at first with charity and kindness, then with charity which already gives some cause for confusion to the one reprehended, and lastly, the charitable way of admonishing should inspire also fear." (P.III,ch.1,N [270]) These directions of St Ignatius make it clear also that paternal love and firmness can, and must, go hand in hand. Changing one's decision on account of the dislikes of the subject with whom one wants to remain 'on good terms', allowing himself to be easily swayed by the opinions of others, —such, and similar, ways of acting are not signs of paternal government, but rather lack of that firmness of which St Ignatius speaks clearly when he says for instance of the General, that he should have the necessary firmness "not allowing himself to be swayed from what he deems more pleasing to God Our Lord". But keeping in mind the weakness and difficulties of individuals, the Superior may have to bide his time and be patient and forbearing while encouraging the subject, especially when he shows good will by his serious efforts to amend.

In order to insure paternal government, the whole attitude of the Superior should inspire confidence so that the subject will open his heart spontaneously to him as to a father. Nothing will help so much to bring about those paternal and filial relations between Superior and subject than this opening of one's soul in a sincerely willing account of conscience for thereby, as St Ignatius says, "the Superior will be able to help him with greater care, love and solicitude". (Ex.Gen.,ch.4,n.35 [92]) Was St Ignatius not a model in this matter? Ribadeneira remarked that "When someone opened his soul to our Father and disclosed his faults and weaknesses to him, it would seem that he had ravished his heart; and thereafter he would surround him with a new affection and special care."

Spiritual: The stress which St Ignatius puts in various passages of the Constitutions on the primary duty of the Superiors to be the spiritual support of their communities shows already that their government ought to be very different from mere administration. He indicates where the foundation and the strength of this spiritual support lies, sc. in union and familiarity with God, for thereby "he will obtain abundantly from Him, who is the fountain of all good, a participation in His gifts and graces for the whole Society and also great efficiency for the means the Society uses for the good of souls". (P.IX,ch.2,n.1 [723])

This union and familiarity with God in prayer as well as in action, should also, as Nadal remarks, make him see and judge all things spiritually and make him act in everything in a spiritual way. (Scholia in Const.Pg.209). Not only has the Superior to have a spiritual outlook according to which he must act, but he has to be a spiritual guide for his subjects, and this "by seeing to it that the Constitutions are observed, by carefully keeping an eye on his subjects and guarding them against any harm within or without the house, i.e. anticipating it and remedying it if it has occurred, in the way that seems conducive to the good of the individual and that of all. He should strive to promote their progress in all virtue..." (P.IV,ch.10,n.5 [424])

This spiritual guidance of the Superiors in the Society is a real spiritual direction. This is clear from various passages of the Constitutions. So St Ignatius insists on it that our whole conscience should be open to them, but this not merely as a help in the proper way of distributing offices and for better administration, but "in order that they may direct their subjects in the way of salvation and perfection". (P.VI,ch.1,n.2 [551]). Even for seeking guidance in merely spiritual matters, St Ignatius leaves the subject free to consult his confessor, his spiritual director or the Superior, "to all three of whom he should willingly manifest his soul in all matters" (P.III,ch.1,n.12 [263]) —which shows that he considers them all as spiritual guides.

As a rule the Superior will leave much of the guidance in the hands of the Spiritual Father, just as he will leave much of the care of the discipline of the house in the hands of the Minister.

Yet he should know at least all the important and main points of our interior life with its tendencies, good and bad, and its difficulties, and it is for the subjects to manifest spontaneously their souls in these matters. In any case the Superior remains responsible—and that as one of his main duties—for the spiritual welfare of his subjects, so that it is incumbent on him to make up for any deficiencies there may be in the guidance of the Spiritual Father. The Superior, besides, has the great advantage that he can discreetly take efficacious means to help his subject who might be in need of them, while the Spiritual Father would have to be satisfied with merely giving advice.

This spiritual care of his subjects by the Superior was regarded by St Ignatius as of such primary importance that, according to Ribadeneira, “after having given a religious an office suitable to his capacity, if our Father remarked that this office was doing him no good, either on account of the disposition of the religious or because of his weak virtue, or because he did not employ himself in the office to progress in perfection, he would withdraw him from it, preferring the spiritual progress of his sons to every other consideration. For this same and only motive he made several interrupt their studies” (Ribadeneira: On the Manner of Government of St Ignatius, Ch.2,n.10). For St Ignatius the men, especially as religious, were more important than the work. He always preferred that the work should suffer rather than the men’s spiritual life: for he realized that in the double end of the Society, our own sanctification and the sanctification of souls, the former was the condition *sine qua non* of the latter.

Prudent : Another characteristic which St Ignatius desires should be conspicuous in Superiors is prudence and discretion, the two words being synonymous. Whenever he mentions the qualities required for a Superior and his helpers, for instance the consultors, he never omits discretion or prudence. As a matter of fact, he exacts it for all Jesuits, mentioning it in particular for Scholastic candidates to the Society, but he insists on it in a special way for anyone who has a post of responsibility in the government of the Society.

This prudence has not rarely been misunderstood, by those who do not know the Society well, as a kind of diplomatic way of acting implying a lack of sincerity, especially since St Ignatius points out more than once that we must use all possible human means for God’s greater glory, and since he knew very well the art of entering by another’s door to come out by his own. But the prudence that St Ignatius desired to see in Superiors was a supernatural prudence, based on natural prudence. This appears from the way he wanted Superiors to act, especially in important matters. There are three elements which he mentions often in the course of the Constitutions, the fruit of which will be prudence and discretion: prayer, reflection and consultation; all these being done under the guidance of the Holy Spirit. For as he remarks in the question of choice of

missions: " Divine Providence and the guidance of the Holy Spirit will make him choose efficiently what is better as well in all things as in this matter (of missions) ". (P.VII,ch.2,F [624])

Yet this supernatural prudence does not put aside human prudence; rather it is based on it as we can gather from the way St Ignatius acted and from what he affirmed: " Innocence and holiness of life have much value in themselves, and they bear no comparison to all the rest. Yet, unless they are accompanied by prudence and the way to treat with men, they are incomplete, lack strength and give little ability to govern others. Often great prudence, with less holiness, can achieve more than greater holiness with less prudence. So it happens at least in general, for there is no uniformity in the privileges God gives to His saints." (Ribadeneira, *Life of St Ignatius*, Bk.V,ch.10). But the secret of his human prudence having nothing diplomatic (in the pejorative sense of the word) was due to its being inspired and guided by the purest intention, so that in every decision he had only God's greater glory in view. The very fact that a pure intention did not allow his judgement to be warped by any inordinate motive or selfishness, made it possible for his human reason guided by supernatural principles to judge so wisely about things.

Superiors have also to show this prudence in the way in which they give directions to their subjects. It was always the practice of St Ignatius, when sending his sons on a particular mission, to give them instructions, at times even detailed; yet he would end with the words, " You to whom the work has been entrusted are in a better position than anyone else to judge what has to be done ". (Ribadeneira, on the *Manner of Government of St Ignatius*, Ch. 3, n.10) Putting trust in his subjects, giving them scope for initiative and a certain liberty in action, while exacting strict obedience when definite orders had been given, are one more manifestation of that combination St Ignatius desired to see between the supernatural and the natural in the manner of governing, which he describes in the tenth part of the Constitutions.

Therefore government in the Society is based on cordial love, enlightened by supernatural principles, and by sound human prudence, relying on God's guidance through prayer and reflection, and above all inspired by the one and only aim of God's greater glory.

L. SCHILLEBEECKX

Contemplation

In an appendix to the *Spiritual Exercises* St Ignatius teaches Three Methods of Prayer [238-260]; in the course of the Exercises themselves he had given Points for two distinctly different kinds of exercises, Meditations and Contemplations; and again, for the fifth contemplation of a day he varies this method into an Application of the Five Senses. Among all these ' methods of St

Ignatius' Contemplation has been much developed by our Fathers in 17th-century France.

The principles which underlie (and justify) the method appear to be:—

1. Our Blessed Lord being the Head of a mystical Body, the Vine upon which we are 'embranched'¹, whatever graces and gifts He received are meant to be extended into us. Just as it is the very sap of the stock that flows through the branches and makes them bear leaves, flowers and fruits, so it is the very sanctifying grace of Christ, His very theological and moral virtues, His own gifts of the Holy Ghost, which produce in us our good inspirations and thoughts, our good desires and resolutions, our good deeds.

Of His fulness we are all receiving. "Grace was bestowed upon Christ not only as an individual but inasmuch as He is the Head of the Church, so that it might overflow into His members." (S.Th.III,q.48,a.1,c). "The personal grace whereby the soul of Christ is justified is essentially the same as His grace as Head of the Church and justifies others; there is a distinction of reason (only) between them." (q.8,a.5,c).²

2. Consequently our Blessed Lord must extend into each one of us the sanctifying effects produced in Him by all that He underwent and did: He must in some way consummate all His 'mysteries'—with the dispositions that were in Him at the time—in us too. His incarnation, birth, growth, ministry, passion, death, resurrection, ascension, all these mysteries are efficient causes of our sanctifying transformation. After all, there was not a gesture, not a word, not a thought of our Lord which was His so individually that He would not want to make His members do, say and think it with Him.

"By baptism man is incorporated in Christ and made His member. Consequently it is fitting that what takes place in the head should take place also in the member incorporated." (69,3,c). "The members must be conformed to their head. Consequently . . . being made conformable to (v.g.) the sufferings and death of Christ we are brought into immortal glory." (49,3,ad 3).

So true is this that most of the things He underwent and undertook could in no way benefit Him individually: they could bring profit—immeasurable profit—to us only. Such are His tarrying in the temple, His sanctifying Himself during His hidden

1. May I be permitted this unusual word, instead of 'grafted', to avoid an arboricultural absurdity? No gardener will graft a wild shoot onto a domesticated stock.

2. And "By the power of God His actions were beneficial i.e. causing grace in us" (q.8,a.1,ad 1). "All that He undergoes and does (eius passionēs et actionēs) operates with divine power for expelling sin (in us)" (49,1,c). "The principal efficient cause of man's salvation is God. But since Christ's humanity is the instrument of the Godhead, all that Christ does and undergoes operates instrumentally in virtue of His Godhead for the salvation of men" (48,6,c).

life, His baptism and reception of the Holy Ghost, His fast and resisting the tempter in the desert, His poverty, the enormity of His sufferings and, most evidently, His death.³

3. Whatever our Blessed Lord said, did, felt, all the dispositions of His human soul, participate of the divine attributes of the Person who spoke those words, made those gestures, had those feelings, dispositions, intentions, etc.. In particular they participate of His eternity and immutability: they may not be held to be transient, fleeting, passing away; they must be treated as being still said, done, felt.

“Whatever Christ did or underwent perdures as to its efficacy in His humanity, because the Humanity they affected endures for ever.”⁴

“Although Christ’s Passion and death are not to be repeated, yet the virtue of that sacrifice that is offered once endures for ever” (22,6,ad 2). “All things which Christ did and endured in His Humanity are profitable to our salvation through the power of the Godhead... and this power by its presence is in touch with all places and times.” (56,1,ad 3)

Note — In a (posthumous) article in the N.R.Theol., Jan. 1954, Fr P. Charles *à propos* of a Hymn to our Lady,

..... Totum id honoris Nacta es pro nobis
Ut sis vitæ porta, Sicut mortis Eva,
Ad hoc es creata, Ad hoc præelecta,.....

points out that “Every divine privilege is granted to a person: but that grace is always overflowing further, its beneficent effects are always extended unto all those united to that person by a bond that is ratified by God... St Thomas expresses the same opinion. St Leo the Great had already made a bold application of it to St Peter (3rd Noct. of the Off. of Sov. Pontiffs): Such a grace entails a function, such a privilege is given for the common good...

3. “It is most absurd to say that Christ received the Holy Ghost when He was already thirty years old: for, when He came to be baptised, since He was without sin, He was not without the Holy Ghost... Therefore now (i.e. at His baptism) He designed to foreshadow His Body, i.e. the Church, in which those who are baptised receive the Holy Ghost in a special manner.” (Aug., De Trin.XV, quoted in 39,6,ad 1). See also 49,5,ad 3: the heavens opening.

“Just as by abstinence other men acquire the power of self-restraint, so Christ subdued the flesh in Himself and in those who are His.” (40,2,ad 2)

He wished to be tempted “in order that by His temptations He might conquer our temptations, just as by His death He overcame our death.” (Greg., Homil.16 in Evang., quoted 41,1,c.)

“Just as he took upon Himself the death of the body in order to bestow spiritual life on us, so did He bear bodily poverty in order to enrich us spiritually.” (40,3,c,2ndly)

“Christ suffered to deliver men from sin: consequently He embraced the amount of pain proportionate to the magnitude of the fruit which resulted therefrom.” (46,6,c,4thly)

“Christ had come in order to destroy death, not His own (for, since He is life itself death could not be His) but man’s death.” Chrysostom, quoted in 46,3,ad 2.

4. *Actiones et passiones Christi manent virtute in Humanitate quia Humanitas sic affecta in æternum manet.* Joh. a S. Thoma, De Sacramentis Disp. 24, a.1, dub. 9.

"As a matter of fact St Peter goes on for ever governing the Church and for ever towards the Romans he plenius et potentius quæ sibi commissa sunt peragit... If the martyrs are particularly powerful for curing the sick, it is because through their sufferings they have a special bond with those who suffer... This was the common doctrine in the Middle Ages...

"A mission entrusted by God to an individual is irrevocable: even death does not cancel it... St Joseph who was commissioned the guardian and protector of the Holy Family is to-day, by the continuity of that function, the Patron of the whole Church which is Nazareth expanded unto the dimensions of the world..."

This would entitle us to treat as similarly ever-enduring the gestures, sayings, feelings of many a person we meet when contemplating some event of our Lord's life.

And anyway, through the Communion of Saints we are in contact with them and they are able to give us a share in their virtues and dispositions that remain theirs in their glorious existence.

4. "It is enough to contemplate with a simple look our Lord, His perfections, His virtues. That mere gaze is able to produce by itself marvellous effects in the soul, as a simple look upon the brazen serpent was enough to cure the wounds of the serpents' bites.

"For, everything in Jesus is, not only saintly, but also sanctifying; and imprints itself on the souls which apply themselves to the consideration of it, if they do so with good dispositions. His humility makes us humble; His purity purifies us; His poverty, His patience, His sweetness and His other virtues imprint themselves on those who contemplate them. This may take place without our reflecting at all upon ourselves, but simply by viewing these virtues in Jesus with esteem, admiration, respect, love and complacency." (Rigoleuc S.J., *L'homme d'oraison*, p.35)

Metaphorical descriptions of Contemplation

(a) We have just met the metaphor of *radiation*. It will be taken up by modern spiritual writers, who will point out that a person under radium-treatment need not know the number or identity of the different rays emitted but undergoes the effects of all of them: and that, similarly, the soul that contemplates explicitly *one* virtue or one disposition of our Lord (in one of His miracles, say) receives communication of all the others as well.

They will write, "... Like those luminous watch-dials that radiate forth in the darkness the light they have absorbed during the day, the contemplating soul absorbs Christ's virtues at prayer and practices them thereafter..."

(b) *dyeing-bath*: "Conceive the divine spirit (of Christ) as a universal dye wherewith all the actions of the christians must be coloured, empurpled, divinised. The longer the silk and the wool remain steeped in the dye, the more deeply and firmly they take its colour... Let us, then, remain in Christ through union and clinging..." (Guilloré S.J. *Maximes spirituelles pour la conduite des âmes*, Ed. Lyon 1853, p. 317)

(c) *breathing*: "Spiritus oris nostri Christus Dominus. Our Lord Jesus Christ is... the air which our soul must breathe..."

as necessary to our soul's supernatural life as the material air is indispensable for our body's natural life . . . As we could not live without our lungs continually inhaling air, so our soul cannot keep alive and in a state of grace without our unceasingly inhaling Christ and attracting Him in us:

“—inhaling Him as to His functions of Saviour, Redeemer, Priest, Teacher, Remedy, Source of every kind of good;

“—inhaling Him as to His virtues, now the humble Christ, now the patient Christ, now obedient, meek, charitable, forgiving, . . .

“—inhaling Him in His mysteries: Christ becoming incarnate, Christ being born, Christ leading His hidden life, . . .

“—inhaling Him by acts of faith, by desires and wishes (the lungs have to expand to attract air, the heart has to dilate to suck-in blood: so must the soul open wide and its desires enlarge . . .), by requests . . . *Os meum aperui et attraxi spiritum* (Ps. 80/11) *Dilata os tuum et implebo illud* (Ps. 118/31) . . .

“ And when you have to practise (any) virtue, then exhale Jesus Christ. When you have to suffer, breathe forth His patience and His courage . . . When you must have any intercourse with your neighbour, breathe forth His charity, His considerateness, His zeal, His compassion, His efficacious help, —all His virtues . . . ” (Saint-Jure S.J., *L'union avec N.-S.J.-C. dans ses principaux mystères*, ch.II)

(d) *appropriation*: “ You would like to manifest to God your love for Him? Get hold of all the acts of love that the Heart of His Son has elicited when on earth and is still eliciting upon our altars and offer those for your homage. You would like to proclaim your nothingness before God's infinite Majesty? Offer the infinite annihilation of Christ in His incarnation, of Christ humiliated, suffering in agony, sacrificed . . . You would like to adore? . . . You would like . . . ?

“ Forget all else and yourself: Have eyes for but two things; look upon the divine ‘ operations ’ of Jesus which you hold in your hands as an offering, then gaze up to His Father to whom you are presenting them. This is called putting-on Christ Jesus . . . ” (Guillore S.J., *op. cit.*)

The exterior and the interior mystery

“ All (pious) souls duly contemplate His external actions, His Passion and His death, and pay homage to them through imitation, through words, through sentiments. Rare are those who proceed to the contemplation of the mysteries hidden in His soul. Rarer still those who ‘ put on ’ these adorable operations as a cover for their destitution. What a neglect of the most precious element of the God-man's divine life ! . . . ” (Guillore, *op.cit.*)

“ The body of a mystery is all that is external . . . For the Nativity, e.g., it is the poverty, the cold, the manger, etc. This

exterior mystery is as necessary as a body for a human being and serves to dispose for, and open an entrance into, the interior mystery.

“ The spirit of a mystery is what happened in the soul of our Lord whilst He was ‘ operating ’ the exterior mystery: the thoughts of His mind regarding the Father, His elect, His holy Mother, all men, yourself; the dispositions of His will; the intentions and desires that animated Him for the glory of His Father and for our salvation; the virtues He was practising; the graces He was earning . . .

“ Each mystery has its own particular spirit, imprints its own particular grace . . . That specific spirit of each mystery is what matters most, for it is as the soul of the mystery and we must strive to grasp it . . . ” (Saint-Jure S.J., op.cit.)

Look, listen, touch, relish . . . and what more ?

Fr Maréchal⁵ remarks that to contemplate “ does not mean to assist at a scene like at a theatre performance, although even there many a spectator adopts for himself the dispositions of the actors. But contemplating means doing nothing else than adopting the thoughts, judgements, preferences, sentiments of the Person contemplated . . . and in Christ all these dispositions are creative . . . ” — “ The application of the senses should not be an imaginary reconstruction, as vivid as possible, of the historical scene: for that disperses the mind and hinders a truly recollected contemplation.”

We have heard Fr Guilloiré, “ viewing these with esteem, admiration, respect, love and complacency ”. Fr Saint-Jure spoke of “ acts of faith, desires and wishes, requests ”: He develops this further:—

“ *Approve* of the action, the gesture of our Lord; repeat His words; *adopt as yours* the feelings and dispositions which the words or gestures express or imply, as also the intention they manifest;

“ *Admire, praise, adore* each of the virtues in particular which our Lord practises in this scene (especially those you stand in need of) [exclaim “ O kindness ! ”, “ O courage ! ”, “ O selflessness ! ” . . .];

“ Consider in our Lord *God* who speaks or acts or feels thus, the *Revealer*, the *Priest*, the *Repairer* of the glory of God and of the havoc caused by sin, the *Healer*, the *Victim*, the *King*, the *Brother*, . . .

“ *Ask* with insistence each of those virtues and dispositions of our Lord, for yourself, your brethren, your neighbour, . . .

“ Express *astonishment* that our Lord should not yet be adored, loved, adhered to, by all men, *astonishment* and *regret*, and *hope* that this will be corrected;

5. Etudes sur la psychologie des mystiques; A propos du sentiment de présence chez les profanes et les mystiques, Revue des Qu. Scientifiques 1908, pp. 74-95; Bibl. des Exercices 61-62, pp. 55 sqq.

“Beseech Him to (conform you to Himself to) detach you from worthless objects and attach you to Him; *renounce* explicitly the obstacles to such conformity;

“Offer yourself *up* to His action, your faculties, your heart . . .”

* * *

For an example of detailed Points for such a contemplation, see in the *Proprium Societatis* the lectiones VIII and IX for the feast of Our Lady a Strata, May 24.

R. VERMASSEN

Our Creator and Lord Jesus Christ

Pioneers in ways of sanctity may create new posers for theologians' categories and classifications. St Ignatius has given to the Church a characteristic way of sanctity. Theologians may well ask which place this Ignatian way is to take among the traditional schools of the Catholic Church. What is Ignatius's ultimate picture of God, of man, of the world? Does Ignatius regard God preferably as Truth, therefore to be apprehended chiefly through the intellect; or does he see Him rather as Goodness, to be adhered to through the will? Or does Ignatius perhaps take an all-embracing view of God, and go to Him in His total divinity?

Evidently the question is not limited to St Ignatius: What we are asking about Ignatian spirituality can be asked about all original spiritual ways. But there exists an emphasis which is clearly Ignatian.

It is striking how in all the important places of the *Spiritual Exercises* and *Constitutions* Ignatius refers to God as the Creator, and to the fact that we are creatures. Fr P. Laturia puts it this way: “It is evident that the central idea of the Foundation, the descent of creatures from God and their re-ascent unto their final end—which is the same God [23,234]¹—constitutes one of the most vivid experiences of the great illumination along the Cardoner. Nay more, this contributed in a striking manner to *all* the Exercises; the ‘perfect love’ of Ignatius means Service of the Creator, consolation is ‘peace in the Creator and Lord’ . . . Even if the *ex abrupto* Foundation has been written only in Paris as an abstract scholastic synthesis of the whole of Ignatius's spirituality, it is nevertheless operatively at work in all the Exercises, from Manresa onward.”²

Ignatius sees all the important moments of the Jesuit's life in the light of the Creator and Lord.

1. This is evident from the very beginning of the Exercises. It is neither possible here nor necessary to give all the references,

1. Like in previous articles, the bracketed numbers [] refer to the Marietti Latin edition of the Exercises and to Fr L. Puhl's English Translation.

2. *Archiv. Hist.S.J.*, 1941, p.33.

but it is essential that the reader should be impressed by a sufficient number of them.

The exercitant must begin the Exercises with great generosity towards his Creator and Lord [5]. He must counteract his evil inclinations, so that the Creator may more freely act in His creature [16]. He must be intent only on serving his Creator [20]; for it belongs to the Creator to enter and leave the soul as a house which the Creator has made His own [330]. The retreat-master must give short points and allow the Creator to act on His creature without intermediary [15].

The angels, Adam and Eve, all men, myself, have sinned against the Creator [50-52]. In the first colloquy (of shame) I will consider Christ on the Cross who, being Creator, became creature (man) in order to die for my sins [53, vulgate ed.]. This colloquy is one of the best clues to the understanding of the Ignatian spirituality: for Ignatius Christ is " the Creator-become-creature ".

In the oblation to the King [98], Christ the King is really the Creator: " I will make my oblation to the Creator, saying, O Eternal Lord of all things, . . ." (Mon.Ign.,Exerc. p.632). For Ignatius Redemption means the Creator Himself entering His creation. " With Me " of the Kingdom-meditation really means, " with Me, the Creator ". That is why the King cannot be compared with even an ideal earthly king [95], why the King holds sway over the whole creation, and His victory is assured.(ibid.)

Further on in the Exercises, he who makes an election must have in view only the aim for which he has been created [178]. The election must be made before the Creator and Lord [184].

During the Passion (3rd week) the Divinity of Christ remains hidden, but already in the first colloquy [53] we are reminded that Christ on the Cross is the Creator crucified (an idea which will be repeated in the Examen, IV,11).

In the 4th Week the exercitant must ask as a special grace that he may rejoice with his Creator and Redeemer [229]; consolation is ' the soul being aflame with love for its Creator and Lord ' [316]. The Contemplation for obtaining Love [230-238] is but the explicitation of the vision along the Cardoner: the same flow of creation from, and back towards, its Creator.

2. The Constitutions are not a whit less explicit about the Creator-idea.

Candidates to the Society should not worry about the degree they may attain in the Society: they must consider that *he* has the greatest merit who loves his Creator most (Examen,I,9). The candidate must be asked whether he is ready to live and die in the Society of Jesus the Creator and Lord (Societas Iesu Creatoris) (Ex.III,14) and to be assimilated to, and imitate, our Creator and Lord (Ex.IV,44;Rule 11). The Jesuit vocation is a state in which one gives oneself wholly to the greater service and glory of our Creator and Lord (Ex.II,6). From the hospital experiment

and the penniless pilgrimage the novices must learn to serve their Creator crucified (Ex.IV,11,12).

Obedience to the cook or to the highest superior is equally easy when one remembers that in them we obey our Creator and Lord (Ex.IV,29;P.VI,c.1,n.1;Epist Ob.,5,7,9). The lay-brothers are repeatedly bidden to remember that by their work they serve their Creator and Lord, as well as Jesuits in other degrees can serve Him (Ex.V, 8;VI,6,7); they must direct all their works to the Greater Glory of God our Creator and Lord " Dei Creatoris " (P.III,c.2,n.7).

Scholastics must study in order themselves to know and serve better their Creator and Lord (P.IV,Proœm.1) and to help souls attain the end for which their Creator and Lord has made them (P.I,c.2,n.8). Indeed there exists no nobler activity than to glorify the Creator and to bring all creatures to do the same (to Schol.Coimbr.).³ The vows must be made to God our Creator (P.VI,c.1,n.1) and the Rules must be observed for the greater glory of Christ our Creator and Lord (P.VI,c.5). Natural and supernatural means should be diligently used in the Society because both are gifts of the same Creator and Redeemer (P.X,n.3).

The sick must accept their illness as a gift from the hand of the Creator (P.III,c.1,n.17): and to die is to return one's soul to its Creator (P.VI,c.4,n.2).

Ignatius decided to have no endowments for the professed houses because our Creator and Lord lived in poverty and died on the Cross; the Society will thus resemble and look up to the Son of the Virgin, our Creator and Lord (P.Leturia,*lib.cit.*,Diario, p.45).

Colleges were at first not in the thought of Ignatius: Why, do you think, was he willing to start them none the less? Because " in our time the knowledge and service of God our Creator and Lord is miserably lacking ".⁴

3. In sum: to help the cook, to be sent on a mission by the Pope, to serve the sick in a hospital, to go on a pilgrimage, to study, to be a lay-brother, to follow the Eternal King, to obey one's Superior, to seek God in all things, to run colleges, to live in poverty, to suffer or to be sick or to die, —all is done in the presence, in the service, for the honour and glory, of our Creator and Lord Jesus Christ. The deepest heartcries of Ignatius are therefore the Majesty of the Creator, the glory of God our Creator, the Creator crucified, the Society of Jesus our Creator, to resemble and imitate our Creator and Lord Jesus Christ !

Some Consequences of this fundamental Intuition

1. The Ignatian piety has clearly a double formal starting-point: the Creator and His creation. From the Creator above Ignatius hopes to receive motions of grace and holy inspirations,

3. Cfr Donceur, L'Honneur et la Gloire, p.58. .

4. Tacchi Venturi, Storia della Compagnia di Gesu in Italia, Tom.II, p.330-333, Roma 1952.

whilst from creatures below he expects that they will apply themselves with their whole natures to the service of the Creator. Ignatius studies experimentally the movements of grace and consolation coming from the Creator above, as well as he trains by exercise the powers of the creature: understanding, will and memory.

2. Unlike many other saints, Ignatius steadily preserves the awareness of the duality of the Creator and His creatures.

(a) The Creator is the Divine Majesty far beyond His creation. As such, God is aloof and far off: we, are at an infinite distance, though in the presence, of His Majesty. We must "worship the immense magnitude of the Divine Majesty" (Epist.Coimb.,5).

(b) Yet God is very close to us through His creatures and supernatural gifts. By themselves creatures are faithful mirrors of the Creator, and so we can find the Creator in all things. Of all founders of religious Orders it is Ignatius who most consistently affirms the genuine reality, dignity and value of creatures. In his most sublime experiences of the Trinity Ignatius keeps a strong awareness of creatures around him (cfr his Diary). Awareness of creatures must not be engulfed by the exclusive preoccupation with the Creator aloof from creatures.

(c) Precisely because Ignatius sees Creator and creatures as distinct, he can also strongly stress the link between them —the link of love. Just because God is such exalted Majesty, His love remains freely open from above: the Creator can always love us more, impart Himself more; beyond the natural order, there lies the supernatural one, in which the degrees of 'impartation' are numberless. Conversely our love for God remains always wide open from below: there can be no excess in our praise, love and service; the Creator is ever greater than anything and all that we can do for Him. Ignatius appears to have been startled more than any other saint by the gap of possible greater love which remains open between creatures and their Creator. We can always do more and be more generous. That is how Ignatius came to write but few paragraphs in which there is no comparative. And in taking important decisions, the choice is always made because of a comparative: " better, greater, more universal . . . etc."

In the Incarnation and on the Cross Ignatius sees the Creator leaping the whole gap of possible love between Himself and us: Christ is the Creator-become-creature, nay, the Creator crucified for us. —" What (then) have *I* done for Christ? What am *I* doing for Christ? What ought *I* (in return) to do for Christ? " [53]. " I think of what *I ought* to say to the Three Divine Persons . . . (and) I beg for grace . . . " [109].

3. The emphasis on the duality Creator-creation has, as a further result, that Jesuit spirituality puts stress on a life of self-sanctification and works of zeal here on earth in the midst of the real —not of an ethereal— world. The milieu in which the Jesuit has to sanctify himself is not a rarefied monastic atmosphere, but

the overwhelming, ever changing multiplicity of un-winnowed creatures. A Jesuit needs no compromise with principles, nor making any apology, for working in close contact with creatures, provided he has learned to act with prudence and spiritual safeguards; he is too deeply convinced that creatures are what they are *by* and *for* the Creator.

This stress on the non-necessity of rarefied atmosphere brings with itself that the main aspect of the Jesuit's relation to God is—not sweet, world-leaving contemplation—but 'service' in the concrete world: Ignatius likes definite, practical tasks; he is a little afraid of daring flights into the very Essence of God. For the time being we are travellers here below, pilgrims, *in via*, members of the militant Church, away from the Homeland: Paradise lies decidedly beyond the grave. Our main task now is not yet to 'enjoy God', but to serve the Divine Majesty, to walk and work in His Presence, to give battle for Him, to co-operate in His operations upon creatures. Ignatius would not agree with the view that the best way to find God is silent aloofness from the world. What he prefers is the concrete service of love, the 'whole' person being engaged in the work, with intellect, memory and execution—but without losing the awareness that it is 'service' he is doing. Christian perfection resides in, and is attained through, the will rather than understanding: it is perfection through love, —a love that goes out as well to the neighbour as creature here below, as to God the Creator above. "Ignatius cancels the Platonic-Thomist theory that intellectual ascent to God is the highest possible human activity."⁵ To find God we have not to climb into Heaven by intricate mental manoeuvres: God is all-about us in His creatures, there is no detail of creation which does not refer to the Creator. With the grace of God Ignatius can discover "the sweetness of the Divinity" in an 'application of the senses' to the concrete details of an earthly 'mystery' [124] as well as St John of the Cross finds it in 'the Mystical Marriage'.

4. Ignatius keeps his eyes consistently on the whole world. He will not limit the aim of his Society to one or other particular work for one or other particular group: his aim extends to any work that will help to make the Creator and Lord better known and better served, —and by the largest possible number. And since the Creator is also the Christ, no other name will do for his group of recruits than "the Society of Jesus, the Creator and Lord"; he'll certainly not have them called Ignatians! "Ignatius agreed with his companions, *nemine discrepante*, to fight under the banner of their Head and Leader, Jesus our Creator and Lord."⁶

The mainspring of the Ignatian apostolate is the realization that we, and all men around us, are creatures coming from, and returning to, the Creator. Iñigo has in view the whole of mankind,

5. Em. Coreth S.J., *Contemplative in Action: Theology Digest*, III, 1, pp.37-45.

6. Mon. Hist.S.J., Ignat.III, 1, p.13.

racially, geographically and historically [50-54;58;71;93;95]; he speaks of nothing less than the whole globe (which in 1494 had been proved to be round) [102-103,106]; he lives in a creation-and-redemption cosmos (235-237). In his vision of creation along the Cardoner Ignatius did not receive illumination about one or other particular truth of our religion; he was given one synthetic all-comprehensive insight, by which he realized and experienced how the Majesty of the creative Trinity penetrates all creatures in, with and through Christ, who is the Creator-become-creature. Ignatius has had just one comprehensive *lumen*: The ultimate, deepest and widest relation between God and all things is established by creation.

5. The Ignatian outlook on spirituality breaks, therefore, with traditional monasticism. In monasticism everything centres round the separation from a world considered profane, if not perverse, and the segregation of a heavenly existence. In an attempt to share in God's immutability, monks take a vow of stability against the mutability of a world full of restlessness. The monk lives in a cloister which bars him off from the world, so that he may live 'alone' with God alone. His *Opus Dei* is the choir with its semi-celestial liturgy. His habit, the cut of his hair, his monk's name . . . all are calculated to segregate him from the world and give him access to the heavenly citizenship of the monastery.

Ignatius cancels all this in his Order, and so thoroughly that its cancellation belongs to the substance of his Institute, i.e. to that with which the Society stands or falls. To its members he gives a radical freedom of movement: Jesuits do not live in monasteries but in houses among men in the world. (The papal clausura was imposed by Rome, but was not considered necessary by Ignatius.7) They do not seek God out of, infinitely removed from, creation: they seek the Creator in all the creatures they meet in the course of their apostolate. The clausure-walls of a Jesuit must be " detachment from the creatures in themselves ".

The monk in his solitude considers that he has all when he has God, for God is All. And if he looks at creation, he sees it in its divine idea, in God above in the Heavens. This is nearer the Eastern way of looking at God and creation. Jesuit spirituality will not rest until God, who is in everything, and particularly in every man's soul, is radiating forth His perfections. The Jesuit sees creation as individually distinct from God, below here on earth. This is more the Western way: with both feet solidly planted on all degrees of reality.

There is, therefore, in the Jesuit spirituality a certain stress on created and human values; there is undoubtedly a humanism in the Ignatian piety, but it is a ' christian ' humanism, which in all its creaturely aspects bends the knee in adoration to the super-creaturely Creator and Lord Jesus Christ on the Cross.

O. VERCRUYSSSE

7. Rossetti, *De spiritu S.J.*, p.40; *Mon.Ign.* III, 1, p.60.

Sentire cum Ecclesia .

The 18 rules of Orthodoxy seem an appendix to the Spiritual Exercises. Their acceptance in the days of Ignatius, as in the world of to-day, makes all the difference in a Catholic's outlook when the Church's right as the upholder of Christian morals is questioned and criticised. They had their value as a test of Orthodoxy when Lutheranism was slowly infiltrating into the universities of France and Germany, when the blitz of the New Learning was overrunning Europe. Men thought themselves modern in adopting the new ideas. The times were charged with the magnetism of the Renaissance, more so in France when the King Francis I gave a willing ear to the Reformers. Under the plea of spreading the New Learning these reformers got across their message of emancipation from the true and only Church to the young men of the Sorbonne. The damage was done.

In order to put a check to these Protestant learnings in the Sorbonne, the University authorities requested the King to present a series of 7 questions to the German heretics. This questionnaire was a test of their loyalty besides giving the doctors of the Sorbonne a common base for discussions. What the reformers really wanted was to dig themselves in. The discussions were only a pretext. It is in this questionnaire that we find the starting-point and inspiration of the 18 Rules of our Founder "For Thinking with the Church". Ignatius has even borrowed the form and expression of these 7 questions and embodied them in his rules as is apparent from Rules 1,9,10,11, and 13.

The 7 questions drawn up by the Sorbonne doctors insisted in presenting the Church as a Mother. We find back this idea in Rules 1 and 13 of Ignatius. The Sorbonne also insists on the "Hierarchical" Church which for Ignatius is no other than "Our Holy Father the Pope, bishops, priests, deacons, sub-deacons, all those in minor orders, and lastly the holy people of God". The Reformation was essentially a revolt against the hierarchy. In Rule 13 it is the judgement of the same hierarchical church that Ignatius asks us to follow rather than our own. Questions 2 to 5 of the Sorbonne made it an obligation and a duty to obey all the determinations and all the precepts of the Church. The accent was on ALL. It is the same with Ignatius — ALL or NOTHING: "Leaving aside all criticism and prompt to obey in all things the Spouse of Christ" (R.10), "all the precepts of the Church" (R.9).

There is much wisdom in this insistence of our total loyalty to Mother Church. Once a man begins to pick holes, to draw the line, to split hairs, all under the plea of being "broad-minded", he is in a bad way. In many matters half a loaf is better than no bread. In matters of Faith and Morals when a decision of the Church is involved, it is the whole loaf or nothing.

A deeper similarity between the Sorbonne Questionnaire and the Rules of Thinking with the Church is apparent in our duty of

accepting the ancient customs of the Church. Ignatius, with his love of the concrete, details all these ancient practices. Divided into 9 rules he mentions the following: confession to a priest, reception of the Holy Sacrament, frequent hearing of Mass, chants, psalms, long prayers, the divine office, religious orders, virginity, continence, vows of religion, relics of saints, stations, pilgrimages, indulgences, jubilees, lighted candles, fasts, abstinence, ember days, vigils, penances internal and external, decorations and buildings of churches, images and precepts. These are what Ignatius dug out of No. 7 in the Questionnaire which runs as follows: "Whether they (the German heretics) wish to accept the good and laudable customs of the Church, which customs have been observed and kept at all times ? "

Finally we see the influence of the Sorbonne questions in Rule 11 of Ignatius, where the same three doctors of the Church are mentioned — Jerome, Augustine and Gregory with others of the Greek and Latin Fathers — as in Question 6. "Whether they (the heretics) wish to admit the doctors of the Church Saints Jerome, Augustine, Gregory and others equally famous among the Greek and Latin Fathers in their exposition of Holy Scripture with regard to Faith and Morals ? "

Of what practical use are these Rules in our days ? Do they really help orient the mind of the exercitant ?

The exercitants that come to us may not be heretical in essentials and yet be vitiated with ideas not quite in keeping with the teachings of the Church. They may be labouring under a certain type of " broad-mindedness " that does not make for right thinking, leave alone Christian behaviour. The proof of this is to be found in the " QUESTION BOX ", —if not a feeler, at least an indication of warped and troubled minds in matters of Faith and Morals.

In the mission field old pagan customs and superstitions die slowly and allegiance to the Faith may be weak. A talk on the Rules of Orthodoxy will act as a tonic, besides instilling loyalty and trust in the Church's teaching.

Religion is a topic that has a way of infiltrating into conversation. Ignatius with his uncanny insight into the minds of men and his common sense in mapping out an approach to possible discussions advises us in his rules to " mark our words and the way of speaking on such topics " as Predestination, Faith and Good Works, God's grace and man's free will (R.14). If we can possibly avoid them, we are not to bring them forward. Be sure not to be a cause of scandal and slackness to others (R.15). For Ignatius there is no better answer to such arguments than the practice of an upright and Christian life based on the avoidance of sin, the love of God. We are further asked to praise the love and service of God and " the fear of his Divine Majesty ". (R.18)

The Rules of thinking with the Church are as much a test of loyalty now as they were in Ignatius's day.

V. ROSNER

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Cum permissu Superiorum

